

601 Kinship.—Kinship is more important in furthering solidarity among
 [182] the Tapirapé than either the moieties or the feast groups. Tapirapé kin-
 [611] ship is bilateral, its chief principle being that all cousins, whether cross-
 or parallel-cousins, no matter how distant, are considered brothers and
 sisters. Children of people calling each other siblings are also called
 siblings. Mother's sisters are called mother, and father's brothers, father.
 Mother's brothers and father's sisters are distinguished by special terms.
 Similarly, a man's brothers' children are considered his sons and daughters,
 and a woman's sisters' children are her children. Children of a man's
 sisters or a woman's brothers are given special terms.

[621] The wide inclusiveness of kinship affiliation makes it possible for an
 [178] individual to call the majority of his fellow villagers—and in former days
 many people in other villages—by terms of close relationship.

554 An older man of some prestige gathers around him by adoption as many
 581 "daughters" or as many of his wife's "daughters" as possible. By the
 597 marriage of these "daughters," he attracts a group of younger men within
 592 his household who contribute constantly to his larder through the hunt and
 garden activities. At present, only three of the nine houses in the village
 were formed in this way, but reduced numbers, we were told, forced
 various combinations of relatives to share a household.

LIFE CYCLE

842 Childbirth.—Although aware that pregnancy is brought about by
 sexual intercourse, the Tapirapé believe that conception takes place when a
 shaman, serving as intermediary, brings a "child spirit" to the woman.
 Thunder, night, monkeys, wild pigs, and various fish and insects are
 supposed to contain child spirits.

843 When the woman is certain that she is pregnant, she tells her husband.
 They both paint their bodies with genipa and cover their hair with urucú.
 During the first few days of pregnancy, no restraints are imposed upon the
 child's parents, but as birth approaches, all sexual contact must cease.

[851] All men who have sexual relations with a woman during her pregnancy
 are considered fathers of the future child, together with the real father.

844 At childbirth the woman is assisted by her mother and sister and by
 two male relatives. The husband retires to his hammock and is forbidden
 to partake of any liquid refreshment.

847 Infanticide is practiced because it is considered bad to have more than
 three children, or two children of the same sex. The fourth child, or
 third of the same sex, of one mother is buried in a hole dug inside the
 residence for the afterbirth.

● 852 On the day after birth, a male child has his lower lip perforated. Until
 304 the child is weaned, the parents must refrain from sexual relations and
 851 must not eat salt, sugar, honey, or the meat of various animals and forest
 262 fowls. Both boys and girls also are restricted in their meat diet. A son